

CHRISTIAN STATESMAN

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PROGRESS IS BEING MADE

The alcohol problem is slowly being forced upon the consciousness of the American people.

Already the curtain of "Hush! Hush!" which hid from popular realization the terrible problem of alcoholism has been torn to shreds. Alcoholism is now generally recognized "as the fourth public health problem" confronting the American people. Scientists have made us aware that "no human being can be regarded as immune to addiction,"* that 60 per cent of the inebriate population come to alcoholism from an early normal origin and only in the course of drink.**

ALCOHOLISM

We are making alcoholics very much faster than we are curing them. Prevention is an essential element of any remedial program; indeed, successful preventive measures will make curative treatments seldom needed; increasing recognition of this patent fact is progress.

The terrible burden of alcoholism to industry and to the tax-paying public is receiving the serious consideration of sociologists and economists.

DRUNKENNESS

Drunkenness as distinct from alcoholism also, is beginning—just beginning—to receive attention as a problem of vast extent from the standpoint of public administration. From 50 per cent to 60 per cent of all police effort is exerted in the attempted control of public drunkenness and drink-caused disorder. Police and court officials are saying this and their voices are being heard. THIS IS PROGRESS.

CRIMES

The shocking daily toll of violent crimes, of cruelty and deprivation, of child abuse and youthful disaster, of broken homes and community confusion, is being faithfully recorded by the American press. Men and women with a sense of public responsibility are beginning to see this foul mass of crime and distress as a vast national problem, rather than as many unrelated incidents.

SCIENTIFIC STUDY

Men and women who have been inspired by the Yale School of Alcohol Studies to apply the scientific method to the study of alcoholism and

the alcohol problem are beginning to call attention to the significance of incipient alcoholism. Millions of Americans who are not alcoholics are beginning to be recognized as "problem drinkers." The vast significance of their delinquency (frequently not realized by themselves), to the entire economic and social interest, is beginning to receive scientific appraisal.

TAX BURDEN

The remarkable study and report of The Special Commission to investigate the Problem of Drunkenness in Massachusetts, revealing that the cost of the alcohol custom to the citizens of that State is from seven to eight times as great as the revenue received from the traffic, has conclusively established that there is and can be no net profit to Government, state or national, through liquor revenue. This has not yet been convincingly and generally put before the American people.

IMPAIRMENT OF LEADERSHIP

The impairment of leadership in both peace and war, due to the fact that alcohol depresses the hierarchy of the functions of the brain in the reverse order of their development in the race and in the individual, must be effectively forced to public attention if the shocking waste in Government and in all the processes of American life is to be corrected and the fullest possibilities of abundant living made available to all of the people.

EFFICIENCY IN INDUSTRY

We need to realize that the American middle-class is being economically and politically liquidated and that certain disaster will come upon us unless measures are taken to save it. This cannot be done unless economies are found in Government and the ultimate of efficiency realized in industry. Essential to any program of sound economy is a reduction to the absolute minimum of the direct and consequential cost of the liquor custom and the liquor traffic.

1. The consequences of liquor consumption have a direct relationship to the amount of liquors consumed.

2. The amount of liquors consumed has a direct relationship to the facilities for production, promotion and distribution.

—Methodist Clipsheet.

*Dr. Robert Fleming, Harvard Medical School.
**E. M. Jellinek, Yale University.

THE CHURCHES AND THE UNITED NATIONS

By Ambassador FRANCIS B. SAYRE

(An address, in part, delivered to the National Study Conference on the Churches and World Order, Cleveland, Ohio, March 8-11, 1949, under the auspices of the Federal Council of the Churches of Christ in America. Mr. Sayre is a Representative of the United States in the Trusteeship Council and Member of the United States Delegation to the United Nations General Assembly.)

"We are living today in a world which has advanced far from the separate nationalisms of the Nineteenth Century. We are facing global problems and they will never be solved except by global solutions based fundamentally on humanitarian considerations. The nation which plays a lone hand for stakes of selfish power is bound to lose in the Twentieth Century world.

"Since the Second World War a new world is emerging—a world built upon global concepts of international obligation.

"One can already sense something of the tremendous role which Christianity must play in the new world. Up to now Christian thought has been largely cast in terms of human personality and relationships between individuals. But in our changed new world, the need for a vital Christianity which bears upon international, as well as upon individual, relationship is becoming more and more insistent.

"Christianity constitutes a way of life for here and now,—a great illuminating light to give direction and guidance in meeting the baffling personal and national and international problems which keep pressing in upon us from day to day. The central dominating theme of everything Christ taught about human relationships was brotherhood. To His mind, no society built upon divisions between individuals or between groups or between races or between nations can endure.

How Does the United Nations Fit In with the Mind of Christ?

"It is manifest that as long as division and disunity continue in the world, war will continue; no mere machinery can stop fighting between great powers with basically different moral standards and group objectives. As we have come to realize, the task of building a lasting peace depends upon infinitely more than mere goodwill, mere emotional desire, the mere resolve to cease fighting. In the shrunken world of today, where every nation's activities and policies affect vitally—often critically—the lives and living standards of other peoples, perhaps on the other side of the world, the price of lasting peace must be the development of common moral and legal standards of international action.

"Such common standards do not today exist. They will gradually emerge through either of two different ways—through the imposition of fixed standards by victorious and conquering armies or else through appeal to reason brought through the give and take of discussions, growing understanding and ultimate agreement. If the first method is pursued, the chances are that the atomic bomb will prove the end of Western civilization.

"But Christ, we can be very sure would choose the second way. And I have faith to believe that this is the way which will ultimately prevail.

United Nations Essential

The place of the United Nations in this immense task is clear. Through it, the second process is already constantly at work. It is, first and foremost, the town meeting of the world. It is the common gathering place, where men and peoples of every shade of opinion and of every differing race and culture may be heard and where

the moral judgment and verdict of mankind may be crystallized. Thus, and only thus, can conflicting standards and viewpoints be reconciled. And only through this great, salutary process of reconciliation and through the organized forces resting upon it can the lasting peace of the world be built.

"Except through organized international collaboration, then, the necessary foundations for a stable peace cannot be built; and the United Nations is today the *only* organized governmental world machinery in existence for making possible effective international collaboration. It should be one of the logical steps, so far as I can see, in the long process of the building of the Kingdom of God.

"Do not mistake me. The United Nations is in no sense a perfected organization. But it is a vastly heartening step forward.

"At the present stage of its development the United Nations is not an armed policeman. It has no armies at its command. It has no police force. No organ of the United Nations can impose any new rule of law binding upon a member without its own consent; nor can any organ impose a legally binding settlement of any dispute.

United Nations' Achievements

"On November 29, 1947, the General Assembly, by a vote of over two-thirds of its membership, passed a Resolution outlining with considerable precision a settlement for the Palestine dispute. But, when the time of crisis came, the United Nations found itself powerless to send any armed force to Palestine to enforce its Resolution. Its Resolution became manifest to all the world as nothing but a paper recommendation.

Did that spell failure of the United Nations? I do not think so. The settlement took time. Final settlement has not yet been reached. But today, thanks to the United Nations, the world understands the true issues as it did not in the past. The United Nations finally has succeeded in stopping the fighting and securing a truce. I am confident we are nearer a point of settlement today than for the last twenty years. In the eyes of many, a final settlement is in the offing. And such results as the United Nations achieved in Palestine came by dint of the greatest force in the world,—public opinion.

The Power of Public Opinion

Do not discount the terrific force of public opinion. Public opinion stimulates and controls ideas. And ideas can be more powerful than armies,—particularly in this Twentieth Century world of ours.

May I illustrate concretely what I have in mind? Unhappily reports of the last General Assembly which went out from Paris were filled with pessimism and disillusionment. People reading those reports, finding that no immediate solutions of the outstanding political problems of the day were achieved, felt frustrated and discouraged. We on the front line at Paris felt that the meeting achieved telling and substantial results.

Paris Meeting of General Assembly

The chief protagonists were talking and not fighting. Each was forced to lay before the bar of public opinion

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BASIC CONVICTIONS ON RELIGION IN PUBLIC EDUCATION

(The Committee on "Religion and Public Education" of the International Council of Religious Education very recently submitted a report to the Council which was divided into four parts. The Second Part sets forth "Some Basic Convictions" which the Committee believes should be followed in inaugurating a program in the field of religion and public education. These convictions we believe to be of so great importance that we present them to the readers of The Christian Statesman in what follows.—Editor.)

(a) Some Basic Convictions

A disturbing question has lately been more and more insistently raised, "Has the trend toward separation between religious education and general education tended to weaken both religion and education?" The answer to that question depends upon one's basic convictions about the nature of religion and of education and their mutual relationships.

We record the following basic convictions which we believe are shared by a large number of Protestant churchmen and leaders in public education circles. Because we hold to them all, our problem is difficult. For if we were able to relinquish some of those convictions, it would not be difficult to discover reasonably satisfactory solutions. We believe that religion and education are inseparably related and that any attempt to separate them does violence to both. Every educational philosophy implies certain inescapable religious presuppositions.

1. **We believe** that education is weakened and its usefulness impaired to the extent that it is separated from the disciplines and insights of religious faith. Whatever other religions underlie other national cultures, the Christian faith underlies the history and philosophy of American life and of its public education. Were we to depart from this foundation, all our democratic institutions and practices, including our public school system as we know it, would be imperiled. We acknowledge the insight of our forefathers and some contemporary religious groups who have provided for the frank and generous inclusion of religious materials in curricula, of the religious spirit in teaching, and of religious music, art, and architecture as teaching media.

To try to avoid religious controversy by by-passing the history and literature of the Jewish and Christian religions is as unwise as it is futile. The attempt emasculates education, which must treat life as a whole, and the effort cannot avoid religious presuppositions simply by eliminating from education subject matter pertaining to organized religion.

2. **We believe** that religion is seriously weakened if it is not intimately related to general education. The three basic institutions of education—the family, the school and the church—have different roles to play, and each has its important contribution to make to the total educational experience of the child. In order for each of these basic institutions to function effectively, there must be opportunity for happy relationships between all of them. The home and the church have these opportunities. So have the school and the home. But what about the school and the church? Certainly the church's religious teaching has been handicapped by the lack of contacts with the daily processes of public education. Religious education under the direct control of the church has freedom to deal with a group of children who share or whose parents share a fairly large body of common religious beliefs. Thus it is possible to deal with particular aspects of a faith, and to encourage by the processes of religious nurture a religious response to this teaching. But along with this opportunity there is the attendant hazard that impressions will be given that however important religious education may seem to minister, Sunday school teachers and parents, it is of little consequence as compared with general education.

3. **We believe** that a free American public school sys-

tem is indispensable to the maintenance and development of our democratic institutions, and we believe Christian people should acknowledge the debt we owe to public education. Our nation is truly *E pluribus unum*. We have been fashioned out of many nations and from many tongues. The remarkable degree of unity which prevails in our life and culture is traceable to our system of free public education more than to any other single factor. Protestantism has consistently supported the principle of public education since the inception of that policy. It will continue to support that basic principle not for reasons of expediency, nor because of institutional inertia but because of inner conviction. We do not agree with those people who in the name of religion "write off" the public schools as "godless" and who condemn them for their "pagan spirit."

At the same time we take issue with those who maintain that the schools must become completely secular and who encourage that secularism. We could not look with equanimity upon a deliberate attempt or an unconscious tendency to eliminate from the schools of the nation the faith in God held by the overwhelming majority of our American citizens. We must resist any tendency to have the schools display a lofty neutrality between religion and non-religion alike as if there were nothing to choose between the two philosophies of life.

It is significant that even among some Protestant people who have hitherto been committed to the public school system, the inquiry is now being raised whether it would not be better to reply upon Protestant parochial schools for the education of their children. Should our Protestant churches consider seriously the building of church-related elementary and secondary schools on an increasing scale? We believe our present answer should be "No."

We defend the right of all religious groups to carry on church-related education at any level, elementary, secondary, or higher, and the right of parents to send their children to these schools if they so desire. But while we defend the right we do not believe it should be widely exercised at the elementary and secondary levels. Public education has brought too many widespread gains, and Protestant parochial education would create too many problems, to justify the general adoption of such a practice. We do not believe that parochial schools are the Protestant answer. We are sure that if that proposal were universally or even widely adopted, it would constitute a serious threat to public education and to our democracy.

We repeat that we are committed to the public schools. But we believe that public education can and should give more explicit recognition to the fact that its own spiritual values and democratic objectives rest upon the foundation of the Judaeo-Christian religious tradition; and that it should seek at all times to reinforce and build upon this foundation in the life of the school. We believe that in making these provisions, public education itself will become immeasurably stronger.

(b) Divergent Philosophies of Education

As we seek to reconsider the place of religion in our educational system, we realize that the possibility of establishing such a close relationship depends in part upon the philosophy of education which permeates the life and work of the schools. As we consider public

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Act of Congress of March 3, 1879.Acceptance for mailing at special rate of postage provided in Section
1103, Act of October 3, 1917, authorized January 17, 1921.**NATIONAL STUDY CONFERENCE ON
THE CHURCHES AND WORLD ORDER**

The Third National Study Conference on the Churches and World Order, called by the Department of International Justice and Goodwill of the Federal Council of Churches of Christ in America, was held in Cleveland, Ohio, on March 8-11. It was attended by 465 delegates and observers from thirty-eight states and Canada, and represented as official delegates forty-eight denominations and allied religious bodies. It was a notable gathering where Christian leaders of Protestantism from all parts of our country met to face seriously and prayerfully the church's responsibility in shaping the international policy of our nation in the present world situation, and how she can most effectively meet that responsibility. America's tremendous influence and power recognized by all nations was stressed and the corresponding responsibility that goes with that power. The conference was profoundly concerned that that power should be used for righteous and peaceable ends. The danger of using it otherwise was stressed. The entire conference program centered on the *moral* use of this power, and the church's responsibility in developing a strong public sentiment for such use, and in bringing this sentiment to bear upon our public officials, especially those concerned directly with our relations to the other nations of the world.

We regret that our limited space will not permit of a detailed report of the conference or of its findings. We have thought best to give our readers the major portion of one of the outstanding addresses of the conference by Francis B. Sayre on "The Churches and the United Nations." Later we hope to make further reference to the conference.

PETER MARSHALL'S DEATH**—A NATIONAL LOSS**

The sudden death of Rev. Peter Marshall, Chaplain of the United States Senate and Pastor of the New York Ave. Presbyterian Church, Washington, D. C., where Lincoln worshipped, is a distinct loss, not only to the Senate and our national capital, but to our country. Born in Scotland forty-six years ago, he came to this country and in a short time rose to a position of eminence in the church and nation. His brief prayers at the opening of the Senate sessions, fitted in with the needs of the particular occasion in the Senate and nation and were frequently quoted and favorably commented on even in the secular press.

Last year when a controversial issue was before the Senate, he prayed:

"Give us the courage to be either hot or cold,

To stand for something lest we fall for anything"

On other occasions:

"Save us from hotheads who would lead us to act

foolishly, and from cold feet that would keep us from acting at all"

"Show us what we can do to make this world a better place to live in that the down payment made by 300,000 of our men may not have been made in vain."

His last prayer in the Senate, on Monday the day before his death, was a fitting close of his ministry to this body:

"May thy will be done, here, and may thy program be carried out, beyond time and circumstance, for the good of America and the peace of the world. Through Jesus Christ, our Lord, Amen."

CHRISTIAN AMENDMENT**TO U. S. CONSTITUTION**

A bill for a Christian Amendment to the U. S. Constitution has been introduced into the 81st Congress by Congressman Albert M. Cole of Kansas. It is entitled House Bill H. J. Resolution 181.

Just as we go to press copy of this bill has been placed in our hands. It is as follows:

"RESOLVED by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article is hereby proposed as an Amendment to the Constitution of the United States, which shall be valid to all intents and purposes as part of the Constitution when ratified by conventions or legislatures in three-fourths of the several states.

Article

Section 1. This nation devoutly recognizes the Authority and Law of Jesus Christ, Savior and Ruler of nations through Whom are bestowed the blessings of Almighty God.

Section 2. This Amendment shall not be interpreted so as to result in the establishment of any particular ecclesiastical organization, or in the abridgment of the rights of religious freedom, or freedom of speech and press, or of peaceful assemblage.

Section 3. Congress shall have power, in such cases as it may deem proper, to provide a suitable oath or affirmation for citizens whose religious scruples prevent them from giving unqualified allegiance to the Constitution as herein amended."

A bill of like intent, but differing considerably in its wording was before the Eightieth Congress. While we do not have information as to the reference of the bill introduced by Congressman Cole, we presume it has been referred to the Committee on the Judiciary of the House where its proponents will seek for a hearing. Further information concerning the bill and what those who favor it can do in its support will be given in the next issue of *The Christian Statesman*.

ANNUAL MEETING OF CHRISTIAN**AMENDMENT MOVEMENT**

The Annual Meeting of the Christian Amendment Movement will be held in the Central Young Men's Christian Association, Pittsburgh on Tuesday evening, April 5th, 1949. The speakers on this occasion will be Rev. A. J. McFarland of Topeka, Kansas, the Field Secretary of the Movement, and Rev. W. W. McKinney, Ph.D., Secretary of the Movement, who is also First Vice Pres. of The National Reform Association.

Rev. McFarland will speak on "The Response of the Field to the Amendment" and Dr. McKinney on "The Amendment Essential to Christian Civil Government." It will be a dinner meeting beginning at 6:30 o'clock. Reservations for the dinner (\$1.50 per plate) should be sent to Rev. T. C. McKnight, 810 South Ave., Wilkesburg 21, Pa.

50 Bills On Moral Issues Before The Pennsylvania Legislature

For the information and appropriate action by the Pennsylvania constituency of The National Reform Association and others interested, we give the information that follows with reference to the super-abundance of bills on moral issues now before the Legislature of Pennsylvania, the majority of which are designed to break down the legal restraints that protect public morals throughout the state.

The fact that gambling has not been legalized, that considerable of our Sabbath laws are still on the statute books, that the liquor forces do not have much greater leeway in carrying on their nefarious business than at present, is largely due to the united efforts of a state group, the Federated Legislative Committee, composed of twelve organizations that function throughout the state, the names of which appear later.

The Federated Legislative group, of which The National Reform Association is one, is "on the job" giving out information on the bills on moral issues before the present session of the Legislature and suggesting ways in which the Christian and moral forces of the state can bring their influence to bear in defeating bad bills and securing the passage of good bills. The following information is given concerning the more important of these bills.

I. GAMBLING BILLS

House Bill 644—To legalize horse racing with pari-mutuel betting.

H 645—To legalize lotteries by the state for revenue to pay bonus to Pennsylvania veterans.

H 187—To legalize horse racing gambling. Set up race commission.

H 463—To legalize dog race gambling.

H 684, 815, 819—To legalize bingo gambling by churches, charitable, fraternal and military organizations.

All above bills referred to Committee on Law and Order of the House, Mr. Ray L. Riley, Chairman.

Strong opposition to all these bills should be registered with the Chairman of this Committee and the Representative from your district. These are dangerous bills, particularly the pari-mutuel bill which is being tied up with the veterans' bonus bill.

II. SABBATH BILLS

Senate Bills

Senate Bill 359—To strengthen our Sabbath laws by increasing the penalty for their violation.

Referred to Committee on Judiciary General Hon. O. J. Tallman, Chairman.

S 122—To commercialize the Lord's Day by legalizing Sunday basketball, Sunday hockey and ice shows.

Referred to Committee on Elections Hon. A. Evans Kephart, Chairman.

House Bills

House Bill 1007—To legalize Sunday basketball, ice hockey and ice shows.

Referred to Law and Order Committee Mr. Ray L. Riley, Chairman.

House Bill 99—To extend the sale of liquors from midnight to 2 A.M. on the Lord's Day.

Referred to Liquor Control Committee Mr. John M. Reilly, Chairman.

III. LIQUOR BILLS

Good Bills—Senate

Senate 28—To include Clubs in Quota which permits only one retail license to every 1,000 of population.

Referred to Law and Order Committee.

S 62, 65—Providing for appeal to Superior Court. To increase requirements for hotel licenses.

These referred to Committee on Judiciary General Hon. O. J. Tallman, Chairman.

House Bills

House 404—Include clubs and hotels in Quota.

H 218, 38—Right to appeal liquor cases to Superior Court.

H 459—Places clubs on same footing as other licenses as to closing hours and no sales on the Lord's Day.

H 505, 506—Improve local option rights and privileges.

All above House bills referred to Liquor Control Committee Mr. John M. Reilly, Chairman.

Bad Bills—Senate

S 334—To permit issuance of temporary beer licenses to associations organized for charitable purposes. Non-profit corporations have same.

S 43—To exempt veteran organizations from provisions of Quota Law.

S 160—To increase quantity of sale of beer for off the premises consumption from 72 fluid ounces to 144 fluid ounces.

All referred to Law and Order Committee Mr. A. H. Letzler, Chairman.

Bad Bills—House

H 27, 163, 305—To exempt clubs from provisions of Quota Law.

H 309—Providing for transfer of licenses.

H 683—Permit sales on first day of January when it is a Sunday.

All referred to Liquor Control Committee Mr. John M. Reilly, Chairman.

How Can the Christian and Moral Citizens of the State Meet Their Responsibility with Respect to These Bills?

By action! Immediate action, in bringing their influences to bear directly upon Members of the Legislature.

How Bring This Influence To Bear Most Effectively?

a. Action taken by groups and sent to your Senator and Representative and to committees to which the bills have been referred, is effective.

b. But *personal letters* are more effective. Take the time and effort required to write them; to chairmen of committees, if you will, but most of all to your Senator and Representative. You can cover all legislation in two letters by letting them know that you strongly oppose all bills to legalize gambling; all bills to further break down our Sabbath laws, and favor those to make our present Sabbath laws more effective; that you oppose all bills that would give further leeway to the liquor traffic and favor those that would impose additional restraints upon it; or, to sum up in a brief statement, ask them to use their influence and vote on behalf of bills favored by the Pennsylvania Legislative Committee, representing the moral and Christian forces of the state, and oppose all bills this organization opposes.

Address all communications to House of Representatives, or The Senate, Harrisburg, Pennsylvania.

Members of Federated Legislative Committee:

Women's Christian Temperance Union of Pennsylvania, Pennsylvania Temperance League, Sabbath Association of Western Pennsylvania, Lord's Day Alliance of Pennsylvania, National Reform Association, Pennsylvania State Council of Christian Education, Pennsylvania Christian Endeavor Union, Pennsylvania Young Men's Christian Association of Lancaster, representing the Young Women's Christian Associations of Pennsylvania, Pennsylvania State Grange, Pennsylvania Council of Churches and Pennsylvania Adult Bible Class Federation.

SOUTHERN CALIFORNIA BRANCH OF THE N. R. A.

BIBLE READING BILL

By WALTER McCARROLL, D.D.

A bill to require the reading of the Bible, without comment, for at least five minutes each school day, to the pupils in the public schools of California, was introduced into the State Legislature, January 17, 1949, by Assemblyman G. Delbert Morris. The Bill requires that a committee of three persons shall be appointed by the Superintendent of Public Instruction to advise the State Board of Education upon the selections to be read. One member of the Committee shall be of the Jewish faith, one of the Catholic faith, and one of the Protestant faith. The State Board of Education shall choose the selections. Any pupil may be excused from attendance at such readings upon the written application of his parents or guardians.

This Bill was referred to the Committee on Education of the Assembly under the title AB No. 677. This Committee consists of twenty members. After a five weeks' recess, the Legislature reconvened March 7th. This Bill was introduced on the initiative of our Association. That the Bill is attracting considerable attention is evidenced by an article in a local paper written by Assemblyman G. M. Anderson. He writes,

"One measure in the legislature that is receiving considerable attention is AB 677, which proposes that in all public schools at least five minutes daily shall be devoted to the reading aloud from the Bible, without comment.

"AB 677 undoubtedly will be a hot issue as there are many who fear that it is an infringement upon our constitutional right of freedom of worship. It is a difficult question to satisfy everyone; especially when one realizes the many controversies over the various versions of the Bible itself, in addition to those faiths taught from books other than the Bible.

"Those who favor this bill feel that it will stimulate improvement in moral conduct of our citizenry. They feel that the crowded conditions in our prisons and juvenile halls is the result of insufficient religious upbringing in our daily life."

We are hoping that the Committee on Education will bring the bill to a public hearing at an early date. Mr. A. B. Nordskog, of the State Advisory Board, who held a public hearing a year ago on the question of incorporating such a requirement in the new State Constitution,

is ready to go to Sacramento, if such a hearing is held, and take the recording of the statements made at that time. If that is done he will make a real contribution to the cause. This undoubtedly will be a hot issue as the people of the State become informed about it. The Apostle Paul in writing to the church in Corinth from Ephesus said, "A great door and effectual is opened unto me, and there are many adversaries."—1 Cor. 16: 9. We too can say that a great door and effectual has been opened unto us, and there are many adversaries. That is to be expected, and should prove a challenge to our faith and courage. Many good evangelical people propose to abandon the public schools to the enemy and set up their own Christian schools. But that is to admit defeat in a country whose Supreme Court in a unanimous decision declared this to be a Christian nation. No, Christian citizens everywhere must go on fighting for their rights in a Christian nation.

Our Association is putting forth every effort within its limited means to arouse public sentiment on behalf of the bill. Our field representative, Dr. David Calderwood, has made many contacts with leaders in the churches and in various State-wide organizations. He visited Bakersfield, Fresno, Oakland, and San Francisco, and was successful in arousing much interest on the part of church leaders. By letter we have contacted all the presidents of county and local units of the W.C.T.U. throughout the State. A leader in the Christian Business Men's Organization has undertaken to inform all the units of that organization in the State, and in every case the local members are urged to write their representatives in the State Legislature. 15,000 copies of a leaflet telling about the bill and reasons for it were printed, and are being widely distributed. A rally was held March 6th in the Eagle Rock Presbyterian Church, Los Angeles. Another is scheduled for Fresno, March 15th, and still another for March 29 in Long Beach. Our Association is supported entirely by voluntary contributions. The amount of work that can be done is determined by the prayers and financial support received. A great door and effectual is opened unto us. Pray for us that we may have the vision and the courage to enter through this opened door.

PENNSYLVANIA LEGISLATIVE FIELD DAY

An important meeting sponsored by the Federated Legislative Committee of Pennsylvania will be held in Harrisburg, Pa., on April 5th which we wish our Pennsylvania National Reform constituency to know about and which we invite them to attend.

It is the *Legislative Field Day* meeting—a 12:30 noon-day dinner to be held in the Fifth Street Methodist Church (Fifth and Kelker, Harrisburg) at which the members of the Pennsylvania Legislature, the Governor and other prominent officials are guests.

Those representing the twelve state organizations in the Federated Legislative Committee are expected to attend, and other good citizens throughout the state are invited. Two years ago, 500 persons were present at a similar meeting which was attended by at least 100 members of the Legislature then in session and other state officials. It is hoped that there will be a larger attendance at this coming meeting and that 150 members of the House and Senate and the Governor of the State will be present.

This meeting is a demonstration to these public officials

of the strength and unity of the moral forces of the state and furnishes an opportunity of letting these officials know the kind of legislation they wish to have enacted and that which they oppose.

The National Reform Association hopes to have a good delegation in attendance. Be sure to send your reservation for the dinner at as early a date as possible to Mr. Paul Decker, 2003 N. Third St., Harrisburg, Pa., \$1.50 per plate.

ASSOCIATION ACTIVITIES

Dr. David C. Calderwood, who for sometime past has been giving half-time service to the Southern California Branch of The National Reform Association, is now giving all of his time to this Branch in contacting leaders and making addresses throughout California on behalf of the bill in Legislature for daily Bible reading in the public schools. This bill was introduced by Assemblyman G. Delbert Morris of Los Angeles at the request of the California Branch. See article in this issue by

Dr. McCarroll, President of this Branch of the Association.

* * * * *

Through the good offices of Rev. Frank Ramsey, D.D., Pastor of the Presbyterian Church of Tarentum, Pa., and a new member of our Association's Board of Directors, the Ministerial Association of Tarentum, Brackenridge and Natrona (in Allegheny County) secured 8,000 copies of our Allegheny County Liquor Leaflets paying for them from their Association's treasury.

These leaflets were secured to distribute them from house to house to reach not only church goers, but the entire population with the striking information they contain.

The area to be covered has been divided into districts and the leaflets will be distributed by the young people of the churches following Easter, about May 1st.

* * * * *

Dr. R. H. Martin and Rev. J. Renwick Patterson, a new member of our Association's Board of Directors, attended the Annual Meeting of The National Temperance and Prohibition Council in Washington, D. C., January 11-13, as the representatives of The National Reform Association.

Since attending the Annual Meeting of the National Temperance and Prohibition Council, Rev. Kermit Edgar, also a new member of our Association's Board of Directors, has been active in reporting the deliberations of this meeting. Under the title, "Temperance Trends," he has addressed the College Hill W.C.T.U., Beaver Falls, Pa.; Perrysville Ave. W.C.T.U.; the Stanton Heights and the Allegheny County W.C.T.U. Institutes in Pittsburgh.

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Dr. Martin attended three sessions of the National Study Conferences on The Churches and World Order called by the Department of International Justice and Goodwill of the Federal Council of Churches of Christ in America and held in Cleveland, Ohio, March 8-11. As Editor of The Christian Statesman, he received a ticket of admission to all sessions of the Conference and a press badge and copies of all the information concerning the Conference—addresses, releases, findings, etc., given out to the press. The major portion of Francis B. Sayre's address and other information concerning the Conference is found in this issue of The Christian Statesman.

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Fifty-thousand copies of our latest liquor leaflets were printed in February, about 20,000 on order, the remainder yet to be disposed of. This is in addition to the printing of 100,000 copies of the same leaflet printed last November.

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Dr. Frank Dyer of Santa Monica, Calif., whose article on "Crusade Against Supreme Court's Decision on Religion" appeared in the last issue of The Christian Statesman, is very active in developing a public opinion to secure a reversal of the Court's ruling in this case. He is addressing church meetings, service clubs and other groups in California and is coming to Illinois at an early date for other meetings. A tentative Convocation for a discussion chiefly of this and related issues is scheduled for Chicago on May 29th, 30th and 31st, at which he is desirous of having the President of The National Reform Association as a speaker. He is also working in cooperation with our California Branch in support of the Bible reading bill in the Legislature of California.

BASIC CONVICTIONS ON RELIGION IN PUBLIC EDUCATION

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education, we see it operating upon various levels of educational philosophy, sometimes explicitly, sometimes implicitly, stated:

1. *Frankly materialistic and secularist views.* By materialism is meant the finding of the ultimate values of life in physical things. Secularism is the view that life can be lived and understood quite satisfactorily without any reference to God or to any religious interpretation of life. In the main these philosophies of education are only the reflection of a general culture which is itself largely materialistic and for which churches must bear their own full share of responsibility. Yet it is also true that education creates, as well as reflects the culture round about it. Too often educational philosophy and the general spirit of the times have put religious forces in the position of working against heavy odds, and have created unnecessary difficulties in the accomplishment of their tasks. An attempt to promote vigorously this philosophy of materialistic secularism can succeed only as the religious forces of the nation are asleep. We believe that these forces are alert and that they will oppose with determination and resourcefulness any interpretation of life which regards religious institutions as archaic and faith in God as an outworn superstition.

2. *Belief in spiritual values, conceived without reference to transcendent religious faith.* We acknowledge that there are already existing strong moral and spiritual emphases in public school curricula and administration, and we record our determination to strengthen these emphases in every way we can. We recognize the idealism of this point of view, and the distinct advantage that this man-centered philosophy makes over a purely materialistic interpretation of life. "The good, the beautiful, and the true," are to be cherished and pursued by all right-thinking men. But we believe that this idealism will not permanently endure unless it is rooted in the life-giving soil of theistic faith.

3. *Belief in God as the Source of all spiritual values and material goods, the Determiner of the destinies of nations, and the loving Father of mankind.* It ought not to be necessary to defend the legitimacy of this philosophy in western culture, for it is as old as our civilization, and the inspirer of much of it. Nothing less can nourish adequately in generations yet to come the deep spiritual values of humanity. Faith in God, the God of the Old and New Testaments, and faith in free men as His responsible creations have inspired our life and history from the early days of the nation and in its earlier Colonial history. This faith is embodied in our laws, documents and institutions. Even those, who seem on the surface most indifferent to it, acknowledge its sway in their deeper moments, as when confronted with the stark tragedies of life.

We record our belief that the first and second of these philosophies offer no adequate basis for the perpetuation and enrichment of our culture. We believe further that the source and hope of this culture is in maintenance of faith in the Fatherhood of God and the brotherhood of man. We expect that the schools will expose our children to this point of view. We go further in our expectations. As far as the school can, in view of the religious diversity of our people, judicial opinions, and our American traditions, we expect it to teach this common religious tradition as the only adequate basis for the life of the school and the personal lives of teachers, students, and citizens in a free and responsible democracy.

CHURCHES AND UNITED NATIONS

(Continued from page 2)

its actions and its policies and to find justification for them in so far as possible. The votes taken at Paris were highly significant.

First of all, the General Assembly approved the International Control Plan developed by the Atomic Energy Commission. The vote was 40 to 6, only the Soviet bloc voting against. One may hope that, as a result of this overwhelming expression of world opinion, the Soviet Union may find a way to reconsider its position so as to permit atomic energy to be controlled for peace.

Another important vote was taken on the armaments question. The Soviet proposal to reduce armaments by one-third, without any system of effective international inspection and verification, convinced practically everyone of the insincerity and hypocrisy of Soviet aims. The Assembly, instead, passed a constructive Resolution looking towards the checking and publication of full information with regard to existing armaments by an international organ of control. The vote was 43 in favor and only the Soviet bloc against.

Next, the General Assembly, over the protest of the Soviet Government and its satellites, voted 47 to 6 to place the guilt for the border disturbances in Greece squarely upon Albania, Yugoslavia, and Bulgaria. Although the Greek case is not settled, the Balkan Commission has been reconstituted for another year. It is doubtful if Greece would be independent today were it not for the United Nations.

A fourth important vote, 48 to 6 this time, declared in unequivocal terms the legality of the Government of the Republic of Korea which had been set up with the assistance of a United Nations Commission.

From these examples you can see how the debates at Paris helped to consolidate and unify the policies of those countries genuinely seeking world peace, as they illumined the hypocrisy of those nations seeking purely selfish ends. The practical unanimity recorded in vote after vote, with only the Soviet bloc in opposition, was convincing proof of solid achievement. The Kremlin cannot afford to ignore what happened in Paris.

Internationalism or World Governmentalism?

"But why not go further? Why content ourselves with a second best? Why not work to transform the United Nations into some form of world government so as to hasten the day of peace?"

"I confess that I am in full sympathy with this impatience to push ahead on the way to the Kingdom of God. I share it. World government is something all of us dream about and long for.

"And yet, if ever we needed to keep our feet on the ground in order to achieve world peace, it is now. We are up against principalities and powers which scoff at Christ's teachings, which deny the very fundamentals of the Christian religion.

"World government in the distant future is one thing. But as an immediate and practical step to be taken now it is quite another.

"So far as one can see it would involve division and increased disunity. Even if agreement could be reached, the almost inevitable result would be to split the world henceforth into two, or perhaps three, conflicting and hostile blocs. All who have actually worked in the international arena during the past two years will, I feel sure, agree that the Soviet Government at the present moment would, under no possible circumstances, accept membership in a world government with power to investigate, check and control the military activities of Soviet Russia.

"All our experience of the last two years in the United Nations makes clear what Russia's answer would be.

The Soviet bloc would remain outside of the world governing group,—a hostile bloc henceforth cut off from participation and debate with peace-seeking countries as carried on at present within the machinery of the United Nations. The strong probabilities are that other countries, particularly the neighboring or the small countries, fearing to join a bloc against which the strong and active hostility of the Soviet Government would be directed, would feel unable or unwilling to join with either. These might form a third independent bloc.

"In other words, the supplanting of the United Nations by a world government organization at the present juncture of affairs would seem almost certain to divide the world even further and deprive us of those valuable contacts with the Soviet Union and the satellite states which we now have through the United Nations. We could no longer bring pressure to bear on the Kremlin as we did at Paris.

The Real Difficulty

"The real difficulty and the real danger in the world today is not the imperfection of machinery. It lies rather in the absence among world powers of the desire and willingness to cooperate. It is not the abuse of the veto in the Security Council, bad as that is, nor the lack of power by the Assembly to enforce its decisions with arms, that threaten the peace of the world.

"It is rather the fundamental cleavage in philosophies, in basic objectives, in moral values, which separate by wide chasms various peoples of the world. The great gulf between Russia and the freedom-loving peoples of the world is not the only one. Other gulfs exist.

"It will take time to achieve mutual understanding and appreciation of each other's problems and points of view. The United Nations is one of the powerful factors at work in this process.

May I Add a Final Word?

"We must go deeper than mere political arrangements. The real causes of our present world disorder are spiritual rather than political. Therefore the genuine solution, if it is to be effective, cannot be other than a spiritual one.

"The real cure is for the people of Christian nations to recapture their faith in the limitless and matchless power of Christian fundamentals as taught by Jesus Christ. Such a statement sounds like mere cant. It is not. It is the sober conclusion of a vast multitude, who in all sincerity have struggled in different fields to find the answer and who have become convinced that there is no other.

"Human greed and selfishness and unconcern for God's moral law are on the way to wreck the civilization we know—*unless* men and women all over the world can be brought to Christ's way of life and be won over truly—to His teachings.

"The immeasurable task before us is not one primarily for politicians. Nation's' destinies depend, not on a handful of political leaders at the capital. They depend upon the aspirations and the deep hopes of the great rank and file of individual men and women,—in the home, in the office, at the factory, on the farm, in the school and in the church.

"No single organization, no single nation, will save our civilization. Only God can do that. And God works through human instruments. God needs the help of His workers during these coming crucial years perhaps more than for centuries before. He needs builders revitalized and fired and united by a surging faith.

"Oh Christ, conquer the selfish greed in our hearts and grant us power to build for the coming of Thy full Kingdom, where true brotherhood reigns!"